

The American Friend

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Vol. XXVI No. 6

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

SURVEY OF VOLUNTEER WORK CAMPS FOR COMING SUMMER

The six 1938 Work Camps offer college students an opportunity to study the problems of social change involved in the automobile industry, in soft coal mining, in planning and in the cotton tenancy. Whether it be the Mississippi cotton delta, or the western Pennsylvania coal fields, the Tennessee Valley or the automobile centers of Michigan, the problems of each region illustrate the basic perplexities of our American life.

The Los Angeles-San Pedro Work Camp will be located in a congested part of Los Angeles where municipal, State and Federal building projects as well as railroad and industrial developments are encroaching on an under-privileged inter-racial community. This industrial harbor area with its diversity of races, offers unusual opportunities to study the problems of management and labor as they struggle for organization and expression in industrial development. Thirty-five men and women can be enrolled in this camp. The director of the camp will be David E. Henley, Professor of Sociology at Whittier College. The campers will develop playground and recreational facilities for the under-privileged young people of this industrial area.

The Highlander Folk School, at Mont-eagle, Tennessee, on the Cumberland plateau about thirty miles northwest of Chattanooga, will be the location of the Highlander Work Camp. The twenty men and women who join this camp will have an opportunity to observe the industrial changes which are taking place in the South. The rapid development of the textile industry, major hydro-electric power developments, the displacement of share croppers from rural areas to industrial centers have created problems of housing, industrial relations, wage standards, and union organization. The campers will assist the Folk School in the construction of a large storage cellar, an athletic field and in a new forestry development.

The Delta Work Camp will be located on the Delta Cooperative Farm, ninety miles south of Memphis on the Mississippi River in the heart of the cotton belt. Claude and Mary Shotts, who were associate directors of this Camp in 1937, will be the directors for the twenty men and women who join the Camp. Claude Shotts is the Y. M. C. A. Secretary at Northwestern University. The campers

will construct buildings, make roads and clear land on the Delta Farm. They will also conduct a progressive school for the children of the community. Southern agricultural economists, representatives of Federal agencies dealing with cotton production and control, and leaders of the Southern Tenant Farmers Union will discuss the problems presented by the wide fluctuation in cotton prices, the displacement of share croppers and the use of the cotton picker.

The Michigan Work Camp will be located at Flint, which is one of the large centers for automobile production. The Buick, Chevrolet and two of the Fisher Body plants are located there. William and Ruth Simkin will be the directors. "Bill" is now an instructor in Economics, Wharton School, University of Pennsylvania.

This group of campers will assist one of the city agencies with the construction of a park development in an area of the city which needs additional recreational facilities. They will also work with the Flint Institute of Research and Planning in one of its projects. Representatives of General Motors and of the United Automobile Workers will discuss with the campers such problems of the automobile industry as production, distribution and labor relations. The twenty men and women who join this camp will gain a better understanding of the men who operate the machines.

The Tennessee Valley Authority Work Camp will be located near the site of one of the T. V. A. dams. This will be in the center of America's major attempt at regional economic reconstruction involving flood and erosion control, reforestation and low cost power development. This camp, which will include

forty men and women, will construct a dam for a fish-rearing pool. The methods and policies of the T. V. A. and their implications for future regional and national planning will be studied under the leadership of officials of the T. V. A. and representatives of private utilities.

The Coal Areas Work Camp will be located at Penn-Craft, a new rehabilitation project recently started by the American Friends Service Committee, near Uniontown in the center of the bituminous coal district of western Pennsylvania. The bituminous coal industry is going through the throes of major retrenchment and reorganization, due to rapid mechanization of the mines, and to increased competition with coal substitutes. The thirty-five men and women who enroll in this camp will inspect mines, attend union meetings, talk with coal operators, union officials, rank and file miners and representatives of the National Labor Relations Board. Clarence and Margaret Yarow will be the directors. Clarence, or "Mike," is now instructor in Government in New York University. The work project of this camp will be under the direction of the Penn-Craft staff, and will include road building, quarrying stone, laying a water system, and assisting in recreational work.

Work camps are experiments in simple and cooperative living. Leaders usually volunteer their services and the students share in the camp duties. The camp fee for the summer is \$50. Only those who are willing to live cooperatively as a part of a group, do hard physical labor, and impose self-discipline as a member of a democratically organized group, should apply.

Finding ways to adjust social and industrial problems is not merely a matter of individual investigation—constructive non-violent solutions are more likely to be discovered through the searching of a group. The work camps are so organized that each phase of their program contributes to such a group process. The work with the community, the first-hand study, the periods of group meditation and the evening discussions with local and regional leaders, combine to provide a setting in which students can test theories of social betterment in the midst of actual situations and with the benefit of group judgment.

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LITTLE STARS OF PEACE

As Friends widen their interest in Spain and Spanish-speaking people, they will be encouraged by the growing interest in peace among our southern neighbors. The following peace message from children in Yucatan to children in the United States is the work of a women's peace society which has organized a peace circle for children called "The

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FOREIGN STAMPS FROM QUAKER OUTPOSTS

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WALTER C. WOODWARD
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EDITORIAL

Dan West Has a Word for It

WAR, we say, is the negation of all the fine human values that have been developed through the processes of civilization. That's true enough but it doesn't bite. Dan West, of the Church of the Brethren, who has recently returned from doing relief work in Spain under the American Friends Service Committee, puts teeth into the statement. Speaking at Earlham College on March 9, he gave a graphic portrayal of how children in Spain, innocent victims of a cruel struggle, are hungry, cold and dirty.

Throughout the centuries, he said, we have built up the principle that in cases of emergency and disaster, women and children are to be given first consideration, and especially children. Whether in cases of flood, fire, epidemic or shipwreck, this has become instinctive with us. Such is the invariable procedure, except in war; then the situation is exactly reversed: it is men the soldiers first, that they may kill more successfully, and women and children come last—if at all. In Spain today, the soldiers have food, clothing, shelter—and soap. Children are hungry, cold, oh so cold, and dirty. Thus does war throw into reverse the highest impulses of our better selves and the accepted standards of rational conduct. Dan West has a word for it: he calls it *organized insanity*.

An American Blueprint of Dictatorship

HOW easy it is to sloganize a legislative measure, conceal its true import, and sell it to the public! Such a measure is now before the House of Representatives. It is, in considerable part, our old colored man of the woodpile, the Hill-Sheppard industrial mobilization bill, bobbing up under a new name, that of Congressman May. It alleges to "prevent profiteering in time of war and to equalize the burdens of war, and thus provide for the national defense, and promote peace." Those who have examined this proposed legislation carefully, contend that the May Bill does none of these things. They maintain, on the contrary, that under the guise of taking the profit out of war, it would authorize the President in time of war to conscript all men between the ages of twenty-one and thirty-one, and to exercise dictatorial control over

labor, industry and the public services. Note well that last term, public services, which is broad enough to include means of public communication and information, such as the radio.

Clearly, the substance of this measure is that the country is asked to sign a blank check and hand it over to the President, allowing him to fill it out at his pleasure in time of war. It has been aptly characterized as a blueprint of dictatorship. All this is urged by our utter preparedness advocates as a necessary program for waging war successfully—to save our democracy! Much as we delight in the Ford Symphony Sunday evening hour, it is not often that we give attentive ear to William J. Cameron, the Ford interpreter and commentator. On a recent program, however, when he was discussing our foreign policy, we were favorably struck by his declaration: "We might win a war—and lose America."

If this bill passes, it may prove a step toward losing our democratic heritage, which we are thus seeking to save. Does this mean anything to us? If it does, we should lose no time in telling our representatives in Congress how we feel about it.

A Prayer That Searches the Innermost Parts

IT IS more or less customary to open a church committee or board meeting with a few words of vocal prayer; so customary in fact that it is easy for such expression to become somewhat conventional. Not always, however. At such a meeting not long ago, we were struck by the words of the chairman who prayed: "Help us to find clearance with ourselves." We pondered over the words then and have done so since.

Clearance with ourselves! Our accustomed look in prayer is upward when we are enjoined to seek clearance with God. The petitioner did not elaborate upon his words, leaving his hearers to interpret them in their own way. Perhaps he meant first, that each one present should look inward at his own condition of mind and heart, to see that his thoughts and motives and attitudes were sufficiently pure and single to enable him to approach properly the business in hand. Such personal clearance is primary.

There is group clearance, however, as well as personal. This is highly important, and especially

so among Friends with their theory and practice of group leading. We must maintain a right horizontal relationship—with others in the group—as well as a clear vertical relationship with God. Too often people profess the latter while ignoring the former. Neither is valid apart from the other. Many seem to forget the scriptural admonition about leaving their gift at the altar while making proper clearance with such as may have aught against them.

But we are not thinking here primarily of individual relationships that are actually unfriendly. We may assume that people coming together in committee work for the church are well disposed toward each other in a general sense. The implications of the prayer for "clearance with ourselves" are deeper than

that. They have to do with mental attitudes and qualities of spirit. We may mentally coerce and spiritually browbeat our very good friends, paradoxical as that sounds. Confident in our own assumptions of what should be done, we are sometimes prone to play the dictator in imposing, or at least seeking to impose, our opinions upon our associates. We may do this and still talk of the sacredness of personality, and be blissfully ignorant of our inconsistency.

Clearance, let us remember, is not a one-way transaction. It implies interchange—receiving as well as giving. And in a Friends group certainly, it further implies a corporate coming to truth in which all may be expected to have a part. "Clearance with ourselves." It is a big thought worth working on.

Essentials of Quaker Fellowship

By David M. Edwards

An Address Given at the Meeting of the Fellowship Council, Washington, D. C., January 23, 1938

THAT we do not now have a satisfactory fellowship in American Quakerism is a statement from which few would dissent. It may be that I mean unity instead of fellowship. Which of these two comes first? It is possible that unity is a condition of which fellowship is the result; or is it the other way around?

It would seem rather unnecessary to ask if unity or fellowship is desirable, but the fact that we have so little of it might make it rather essential to raise the question early in our discussion. However, our disunity, known so well to ourselves and deplored so sincerely, does not appear to be known by the world in general. If it were known and deplored by the world as much as we ourselves know and deplore it, I wonder if we would get the commendation and praise that we do.

Inasmuch as unity, or fellowship, cannot be had except as a result of certain conditions, it would seem important that we give thought to the creation of these conditions.

AS WE FRIENDS SEE OURSELVES

One is reminded of the text of Scripture that says, "Where two or three are gathered together in my name, there am I in the midst." There are four factors in this text, which appear in the inverse order of their importance. The most important factor is expressed by the words, "there am I in the midst." The second in importance is expressed by the phrase, "in my name." The next in order is, "gathered together." And the one of least importance is, "two or three." We Quakers seem to have had our minds set on the "two or three" and have felt that because we were small perhaps the other factors would just naturally appear.

In order to consider this subject fully, we must start with a glance at present conditions. They present a situation that is the climax of disunity. We have the Five Years Meeting, composed formerly of thirteen, now of only eleven Yearly Meetings, Oregon and Kansas having withdrawn. There is the General Conference which comprises the Yearly Meetings of the liberal Friends, sometimes called Hicksites. There are three independent Yearly Meetings of the Five Years Meeting category—Ohio, Oregon, and Kansas. Then follow the independent conservative Yearly Meetings: Philadelphia, New England, North Caro-

lina, Ohio, Western, Iowa, and Canada. There is a very small group known as "Primitive Friends." In general, there are liberal Friends as set over against conservative Friends. There are orthodox, and I suppose the other extreme is heterodox. There are Hicksites, Gurneyites, Wilburites, and Primitives.

There is still another way in which this disunity may be viewed. Friends range all the way from extreme evangelistic on the one hand to extreme mystical on the other; from extreme theological to extreme philosophical; from individual salvationists to mere social service; from "other-worldliness" to "this-worldliness"; from programmed meetings to unprogrammed meetings; from pastorless to pastoral meetings; from "churchiness" to "societiness"; from approximate Episcopacy to Congregational; and there may be other phases which illustrate the wide range of Quakerism.

A careful look at any one of the groups of Friends will reveal that there are about as many shades of variety in it as may be found in the whole of Quakerism. This situation, not known to the world but known to ourselves, has not produced mutual admiration. There has been little appreciation on the part of one group of another, and, in many instances, open and flagrant enmity.

SOME CONTRIBUTING CAUSES OF DISUNITY

Having looked at ourselves and evaluated our fragmentary condition which is disintegrating in its effect, we ask ourselves with a good deal of astonishment, "How did we get that way?" Many factors enter into the answer to this question. In part it is a matter of geography; of experience; space, transportation, or distance; of education; of difficulty of adaptation; but the one element running throughout all these contributing causes is the element of misunderstanding.

Quakers do not seem to be gifted with the capacity to understand. Perhaps it is the very spirituality of our beliefs that causes this. Being void of material items and holding rigidly to the spirituality of doctrine and beliefs, we are under the necessity of doing some rather profound thinking. Now it has been said that only one person in every ten is naturally endowed so that he can do original thinking. The other nine must accept what somebody else has thought out.

One of the contributing causes of disunity is our inability to adapt things to our own use. The outstanding illustration of this is the pastoral system. Back in the late '60's and early '70's when the revival movement swept over American Quakerism, particularly in the Middle West and West, multitudes of people were swept into membership. Many and perhaps most of these knew very little about Quakers and could not quickly understand the spirituality of the Quaker fundamental principles. It was rather natural for a meeting to ask the evangelist to stay on for a time and serve it as minister. It was very easy, and perhaps entirely natural, for the pastoral system to spring up. Many believe that it was absolutely essential. However that may be, it resulted in Quakerism taking over a system wholly foreign to its past procedure and quite foreign to the philosophy of the ministry of the Word. Years have gone by and nothing much has been done to Quakerize this pastoral system. In the main, although there have been a few remarkable exceptions, pastors in Friends meetings have functioned not as Friends pastors in Friends meetings but as Presbyterian, Methodist, and Congregational pastors.

Something must be done to Quakerize this system or it will ultimately result in changing the nature of Quakerism until it will no longer be Quakerism. The open question is, "Can the pastoral system be Quakerized?" All I want to say is that it had better be. It has come to stay and if we cannot Quakerize it, it will "otherwise" Quakerize.

BEHIND THE SCENES OF OUR SEPARATIONS

Perhaps we should next raise the question, "Why have separations occurred? Why do Yearly Meetings withdraw from the fellowship of other Yearly Meetings?" I am convinced that this is not primarily a matter of theology; neither is it primarily a matter of method. Yearly Meetings withdraw from the fellowship of other Yearly Meetings operating under the same Discipline. The difference of method, although it ranges from the extreme pastoral system with a programmed meeting to the non-pastoral system with an unprogrammed meeting, has never been a cause of separation. It has been the question of debate and has consumed an entirely undue proportion of the time of conferences and other gatherings, but it has never actually caused separation. Why is it then that separations occur? Perhaps the primary divisor is tradition. One might almost say "habit." Another divisive influence, as has been stated above, and perhaps the principal one, is misunderstanding, made possible by the lack of intervisitation, the lack of circulation. It is a result of ignorance, one group of another.

I have sat in meetings many times where the spokesman for one group would ignorantly criticize another group when there was not a word of truth in the criticism. I have sometimes tried to defend the group being criticized but have found that to be a rather unpleasant procedure and fraught with some danger.

ELEMENTS OF OUR FUNDAMENTAL PRINCIPLE

However, I believe we must go still deeper to find the fundamental cause of separations and withdrawals among Quakers. This, I believe, is the fact that we busy ourselves with surface differences and do not go to the depths to find the one fundamental in which we are alike, for I believe that deep down below all surface differences there is a fundamental similarity among all Quakers. This statement puts a heavy burden upon me. Having made it, I must state what I believe that fundamental thing is. As I understand Quakerism, all our beliefs all our conceptions of truth, and all the practical applications of these to life emanate from a fundamental point of departure which

is known by a variety of names, but which is perhaps best described by the phrase, "something of God in every man." I do not have time to say much about this, nor do I need to do so in this company. Out of it, however, come three important things: the infinite value of personality, the availability of God, and the essentiality of Christ. These three conceptions with all their implications come directly from this one fundamental principle.

Out of the first of these, "the supreme value of personality," comes the divinity of man, and results naturally in the position which Friends have taken with reference to slavery, war, economic and social injustice, and all other malrelationships which mar and prevent the full realization of the human heritage in a perfect personality. Out of this comes our theory of the salvability of men—all men—and all of man, both individually and in all his relations.

From the thought of the availability of God comes the fact of the essential kinship between man and God. "There is something of God in every man." There is something of every man in God. This opens a way between man and God which can be closed only by sin. Out of this comes also our belief in the Fatherhood of God and the brotherhood of man. That "the spirit of man is candle of the Lord," is a profound truth which can be substantiated only by reference to this fundamental principle.

From the third of these truths, namely, "the essentiality of Jesus," we arrive at the thought that the supreme value of human personality cannot be known apart from Him. What God is like cannot be known apart from Jesus for he reveals what God is; and God's way for life may not be known except through the revelation of Christ, the historical Christ and the eternal Christ.

BLEND THE MYSTICAL AND EVANGELISTIC

And finally we raise the question, "What is to be done about it?" I must speak briefly and somewhat dogmatically. There must be a better blending of evangelism and mysticism. George Fox was a great evangelist because he was a great mystic, and he was a great mystic because he was a great evangelist. Once again these qualities must be brought together. Evangelism must not be allowed to become unmystical and mysticism must not be allowed to become unevangelistic.

Again, there must be a better blending of theology and philosophy. In many instances, theology has become so dogmatic, so crystallized, so unadapted to progress, that it has lost all philosophy and has become "all bones and no body," while at the same time philosophy has gone to the speculative extreme so far that it has lost its power and has become "all body with no bones." After all, doctrine can never be more than an attempt to picture reality. It can never become reality itself.

Another essential thing is to come to a clearer conception of the Church. The idea that Quakerism is a "society" has been entirely overworked. It is a "Society of Friends" in the proper meaning of that phrase, but its meaning must not be so denatured as to cease to be what we mean practically when we use the word "Church." Too often Friends have thought of the organization which we call the Society of Friends as somewhat of a rendezvous where kindred souls meet and where spiritual experiences may be had. We must, I believe, conceive of the Church as an instrument for the bringing in of the Kingdom of God. When Jesus said, speaking to Peter, "Thou art Peter, and upon this rock will I build my church and gates of hell shall not prevail against it," he was not talking about a defensive but of an offensive warfare. Gates do not attack; they are stationary. It is the business of the Church to attack evil in all its forms, even the very gates of hell.

FELLOWSHIP FOLLOWS CLOSER ACQUAINTANCE

Still further, there must be a wider intervisitation among Friends. This is essential even if nothing but better acquaintance should result. Groups of Friends dislike other groups of Friends because they do not know them. If a better acquaintance could be accomplished, this dislike would disappear "like frost before the summer sun."

Still further, to repeat for the purpose of summarizing here, we must Quakerize the pastoral system; and further, in the interests of assembling the argument, we must penetrate beneath the surface to the fundamental of Quakerism.

This presentation, which goes back over the past, evaluates the present, and peers into the future, reminds one of the story of the old gentleman who lost his sight. His children became concerned and sought a doctor, finally finding one who claimed he could restore the vision of their father. After a few treatments, this was accomplished, but, sad to relate, the old gentleman had lost his memory. Again the children became concerned and consulted with the doctor. "Yes," he said, "I can restore his memory but he will be blind." Then there was real perturbation in the group and much argument as to what should be done. Finally the old gentleman settled the matter by saying, "I want to be left just as I am. I would rather see where I am going than remember where I have been." Well, the fact is, one cannot see where he is going except in the memory of where he has been; and, in addition, an understanding of where he "is at."

FRIENDS FACE NEW SOCIAL FRONTIER

There has always been a frontier. Up until very recent time it was the geographic frontier: "Westward the course of empire takes its way." However, that frontier has practically disappeared. Ever since the industrial revolution, another frontier has engaged man's energies and attention, namely, the industrial frontier. Now that life has become complicated and the world has become relatively densely populated, the social frontier confronts us.

Rufus Jones has showed us very plainly and graphically, in a way that has humbled us, that Quakerism has not functioned well on the geographic frontier. I believe it can be concluded that Quakerism has done a little better on the second frontier, the industrial. Will it improve proportionately as it functions on the social frontier? That is the burning question. Shall we be able to hold on to the abiding reality of truth and cast this reality in the appropriate transient form? Will we be ingenious enough to forge the essential implements and truths to conquer the social frontier? There are forests here to conquer; there are wilderness to subdue—the forest of social injustice and economic inequity, the wildernesses of war and racial hatred. We must not forget, too, that we have a rival. For the rival of Christianity today, and I trust that Quakerism is Christianity, is totalitarianism. The latter has its denominations, just as Christianity has its denominations—Communism, Fascism, Nazi-ism, and other gradations of this rival not yet named. It has its saviours, its Karl Marxes, Lenins, and Stalins, its Mussolinis and its Hitlers. It has its sacred literature, the writings of Karl Marx, and "every word that proceedeth out of the mouths" of its Mussolinis and its Hitlers. Like Christianity, it depends upon its youth, for it is the youth of Russia, Italy, and Germany that has made totalitarianism possible. It can thrive only where there is chaos in politics and government, and where there is an absence of creative vital religion.

The battle is on! Christianity and democracy on the one hand, totalitarianism and dictatorship on the other. It is a world war. Will Friends be able to contribute to the victory?

Friends University, Wichita, Kansas.

The Meaning of the World

By Edward Grubb

THERE are some striking passages in Aldous Huxley's recent book, "Ends and Means," in which he alludes to his "conversion" from the idea that the world is a meaningless chaos to the conviction that it is full of meaning and value. He does not seem quite to realize that his conviction carries with it, essentially, belief in a "personal" God: that if there is meaning in the world there is also purpose, and that purpose implies a conscious mind and will. We may be fairly sure that the process of enlightenment which he has already experienced will, if he is faithful to the best he knows, carry him further; for what he has won is a religious view of life.

The essential difference between a religious person and one who is not religious is that the former recognizes a purpose in the world which is greater and higher than any purpose that man can frame for himself, and that his true life consists in finding and furthering this purpose. As Dante wrote, "In His Will is our peace." I have been painfully conscious of the absence of this source of peace and efficient living in four articles printed in the *Atlantic Monthly* from October, 1937 to January, 1938, by Logan Pearsall Smith. He gives an account of his boyhood and youth and of some part of his later development. He was brought up among Friends, a student at Haverford College, and his mother, Hannah Whitall Smith, was a saintly Friend and a great preacher, whom some of us who are now old remember as a wonderful exponent of what used to be known as "the higher Christian life"—the life freed from conscious sin, into which George Fox and others believed they had entered. On all this he seems to have long turned his back; and there is nothing in his brief autobiography that indicates any substitute for the Christian way. The upshot of his view of life appears to be that there is no higher law than that of doing what one wants to do. This is sorry teaching for an age that has been brought to a tremendous crisis; in which it seems clear that man must speedily find a law that can bring human life into harmony, or else perish miserably in unending wars.

I happen to have turned from Logan Pearsall Smith's depressing account of himself to the nineteenth psalm—the one that begins, "The heavens declare the glory of God." The critics tell us that this consists of fragments of two psalms: one (like the one hundred and fourth), on the glory of nature, and the other (like the one hundred and nineteenth), on the beauties of the Mosaic Law. In the first the Almighty is spoken of simply as "God" (Elohim): in the second as "the Lord" (Yahweh or Jehovah), the God who has revealed his will in the law given to the Hebrew people. If this is so, the editor has been equally inspired with the original writers. He blends into a wonderful unity the two sides of a religious outlook on the world: the two aspects that so deeply impressed the philosopher Kant—"the starry sky that virtually annihilates us physical beings, and the moral law which raises us to infinite dignity as intelligent agents." In the last verse both are united in the prayer, "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my rock and my redeemer."

We need for our religious life to bear continually in mind both these thoughts of God. He is to be regarded as at once the principle of beauty and order in nature, the animating agency of its vast and bewildering mechanism; and as the perfect Person, revealed to us supremely by Jesus Christ as our Father in heaven, whose purpose is to bring his children into conformity with his perfect

will, and into communion with his Spirit. Neither aspect, by itself, can adequately nourish our true life. Nature alone does not bring us a revelation of the Father's heart; to the purely intellectual eye she often seems hard and cruel. To reach the deeper thought of God as eternal grace and love, we need a manifestation of him in human terms. But this, again, needs balancing with the thought of the divine infinitude and perfect order; else we may go astray into crude "anthropomorphism," and try to worship a God whose purposes are limited and capricious like our own. The true balance was kept by the Evan-

gelist who was able to discern in Jesus "the word made flesh." "No man," he wrote, "hath seen God at any time, but the only begotten son, which is in the bosom of the Father, he hath declared (or interpreted) him." Here, it seems to me, is what Aldous Huxley has almost found; what Logan Pearsall Smith does not seem even to desire; and what the author of the nineteenth psalm would have welcomed as putting his inspired intuitions on the firm basis of human experience.

Letchworth, England.

The Larger Fellowship in Task of Christian Education

(Continued from last issue)

IN OUR last issue was presented the first section of a symposium of observations having to do with the annual meeting of the International Council of Religious Education which occurred in Chicago in February. From our own point of view, unusual importance attaches to these sessions inasmuch as several representatives were in attendance from our newly formed Board on Christian Education. Through their active participation, fresh impact should be made upon the Five Years Meeting. In the first installment of the symposium, Errol T. Elliott, Charles F. Thomas and James R. Furbay were heard. We are glad to continue the "hearing" herewith.—Editor.

Keeping Company with Editors

In the Editors' Section of the International Council, we were first brought face to face with some of the results of the Oxford and Edinburgh Conferences of the summer of 1937. There were, later, more technical discussions. But the spirit throughout was one of friendliness and good comradeship. To a complete stranger who had for a long time been reading the printed names of "the great" (or so they have always seemed in print), it was quite a revelation to find them so human and full of fun. They were a live bunch, even to the editor who told at the banquet the story of a teacher of beginner children in Sunday School whose method of discipline was to squelch the first indication of a desire to speak or move with the fierce words, "You be still or I'll cut your tongue out." (He said it was true; he visited the class!)

An interesting factor, presented in relation to the use of religious periodicals, principally the story paper, was a statement of some of the causes back of the decline in the use of such literature. The speaker who dealt with this subject gave five contributing causes, as follows: (1) the depression curve; (2)

falling attendance at Sunday School, which has been greater since 1935, with less men and fewer families than formerly; (3) rate of population increase falling; (4) decline in support of publications, one result of which led to falling off in quality of materials; (5) sharp decline in per cent of incomes being paid to religious and philanthropic enterprises. The Intermediate field, this speaker indicated, is the one most needing religious literature through the churches and Sunday Schools.

Dr. Douglas Horton, pastor of the United Church of Hyde Park, Illinois, addressed the editors at the banquet for that section. One striking statement which he made seemed worth bringing back. "The totalitarian state in Germany is not a state church, but is a church state." That is, the state has come to take the place in the life of the people which the church should have taken, but was unable to fill when its opportunity came to offer leadership. His address stimulated thinking, certainly.

There were many other most helpful suggestions gleaned from the various group meetings during that week in February. The thought which serves as a summary, for me, may be stated something like this: that the important thing in all our Christian Education work is not that we work through fixed organizations, or identical methods or procedures throughout all our churches; but that we must fit our message to every local circumstance. Christian Education is here to serve *people*, not institutions.

JEANETTE HADLEY.

In the Children's Division

Opportunity and responsibility alike rest upon those who attend a meeting of the International Council of Religious Education. Until this year, Friends have not been represented in the Children's Work Section, and as a denomination were warmly welcomed. More than once during the three-day session words of

commendation for the work of Friends were spoken—words scarcely deserved when we examine ourselves critically—but they afforded some interesting contacts. A Presbyterian executive had a Friend for a secretary. Mary Grace Martin of the Publication Board of the Church of the Brethren was actively interested in their connection with the work the Friends Service Committee is doing in Spain. We discovered mutual interests and friends. There is no racial discrimination in a Council meeting. At a dinner I happened to sit next to a Negro woman who is a secretary for her denomination, with offices at Nashville, Tennessee. She knows Friends at Fisk University, and in her younger days she taught for a number of years at Southland Institute. One seldom gets far from friends of Friends, no matter how strange the group.

Because of the continuity of the work and the relatively small amount of change in the personnel of those who attend the Children's Work Section from year to year, there is an informality and a warmth of friendship in its meetings that might not be possible in some of the other sections.

I have known for years, through their books, and contributions to certain publications devoted to children's work, such persons as Jeanette E. Perkins, who does experimental and creative work in Dr. Fosdick's church; Mary Alice Jones, Secretary of the Children's Division of the International Council, who recently edited "Prayers for Little Children" (a Rand-McNally book, available at ten-cent stores); Hazel E. Lewis, a veteran member of the editorial staff on Christian Education for the Christian and Congregational Churches; Ethel Smither, who writes such excellent peace material for Methodist children; and many others, whose names I would like to mention.

It was like meeting an old friend when I was privileged to sit with one of these and sometimes I felt compelled to speak

in this spirit. Always it was a pleasant experience. The admiration which as a child I had for my teachers has been transferred in later years to those who write well. The International Council can well be proud of those of its number who write for the religious guidance of children.

The stimulation given to thought on Christian unity, social ideals and worship in the general sessions carried over into the various sectional discussions, as well as personal ones, until the whole group was permeated with the practical and challenging idealism set forth by Dr. Palmer in his addresses.

The Council itself is one of the greatest organized contributors to Christian unity to be found anywhere. One never questioned, even in thought, as report after report was read, whether it had denominational significance. Neither did one feel tempted to ask one's neighbor, except perhaps as a matter of personal interest, where her denominational loyalty was given. It was definitely a group of persons united in a search for the best means of furthering Christian education for children. It was religion with which they were concerned and not denominationalism. The latter involves this basic concept of religion, plus whatever peculiar emphases we feel to be vital to our own Christian experience.

It is interesting to know in this connection that an active Methodist has recently written the children's lesson material for another important denomination and that such exchanges of recognized ability are not unusual.

The work of the Children's Division is highly specialized. Studies on curriculum, methods, literature, pictures and other aids to teaching, as well as the more abstract phases, such as social relationships, are continually being made by well-trained persons. This makes available to teachers and workers of local churches in all denominations the best possible helps.

Our Board on Christian Education is still new. We are aware of possibilities that are open to us. We believe that we have a contribution to make that justifies our existence. Supporting us is this great organization of Christian educators, upon which we may depend for many kinds of help, both material and spiritual. We can be grateful that we have a part in a movement which has as its sole aim the helping of children and adults to acquire the estate of Christian citizenship, with all that this can mean.

Our contacts with such an organization should serve as an inspiration to us to do more creative work in areas that we think need the Friendly emphasis, to stimulate our thinking along progressive lines in the teaching of religion, and to strengthen us in a desire to

cooperate with others, who, in a united spirit of consecration are working toward the same goals.

NELLIE H. MARKLE.

Week Day Church School Section

The value of a meeting is measured by the personalities, ideas and challenge presented. In terms of these standards, the week day sectional meetings were of unusual high quality.

Among the people were supervisors of week day systems which touch several thousand youngsters. Since Florence Martin of Dayton was unable to be present, Miss Winnie Plummer of St. Paul acted as Chairman. The Secretary was Mrs. Ethel Higby, who works almost entirely with volunteer teachers in Kansas City, Kansas. The representative from the International Council staff is Mr. W. Dyer Blair of New York. There seems to be no barrier of sectionalism; week day school problems face all.

In a panel discussion on "Developing a Christian Philosophy of Social and Economic Change," Samuel Hamilton of New York presented what he thought a good philosophy should contain. It was agreed that a philosophy should lead to action; all felt that too often our churches and schools give no opportunity to practice our theories. Those of us listening realized the magnitude of the problem when leaders such as Harrison T. Elliott, J. Quinter Miller and Frank M. McKibben were unable to offer a panacea. Each had some ideas he hoped would prove helpful, but only with the cooperation of many thoughtful people.

What a challenge! No patent medicine to cure all our troubles—just a seeking after light, plus constant effort. With an open and understanding mind, and willingness to work, perhaps we can find for our group what each is seeking—a fuller Christian life. Meeting and talking with these people give us renewed vision of the powers God does extend. May we seek and use them more helpfully.

ESTHER STRANAHAN.

THE SILENT FELLOWSHIP AND EASTER SEASON

Friends have always emphasized the fact that Christmas and Easter should be celebrated all through the year. Yet it may be well for us to join with denominations which mark them with more outward observances, in considering their significance as these seasons approach. For this reason we venture to remind Friends of the devotional booklet called "The Silent Fellowship," Carolina Wood Memorial Number, published a year ago by Emily Parker and Grace Rhoads for young Friends. Doubtless many individuals do not have a copy. March is the anniversary of Carolina

Wood's death. This year it also coincides with the opening of Lent. It was thought that such a booklet as this might help us to consider the deeper significance and eternal values in Jesus' life and death, in Good Friday and Easter. At a time when so much suffering surrounds us, we may gain something also by thinking of the implications of the phrase, "fellowship of suffering," not only as *sympathy* with the hungry and naked but also as *action* in terms these suffering people can understand. Carolina Wood herself personified these two qualities. As we enter more deeply into the thought of redemption through suffering, we may come nearer to the eternal meaning of the Cross as fullness of life.

Copies of the "Silent Fellowship," Number 2, may be obtained from Quaker Youth Center, 811 South A Street, Richmond, Indiana, at fifteen cents per copy or ten copies for one dollar (plus postage) sent to the same address.

MID-WEST FRIENDS WILL GATHER AT CHICAGO

Mid-West Quakers will have opportunity to discuss some pressing problems at the meeting of the American Friends Service Committee at Chicago on Saturday, April 2. Some of these problems are directly related to the work of the church itself, others are those faced by every concerned citizen at this time when our country is "at the crossroads." The morning session will be devoted to a consideration of ways to cooperate more fully with our individual meetings as well as in Yearly Meeting activities. At the afternoon session, there will be discussions of the various types of Christian outreach now being conducted under Service Committee auspices. In the evening, the present position of the Christian in a war-torn and war-threatened world will be outlined by national Quaker leaders with ample time for general participation by all those present. Walter C. Woodward will preside. All sessions will be held in the rooms of Fifty-seventh Street Meeting at 1174 East Fifty-seventh Street. Inexpensive meals will be served to all who attend. Chicago Friends are planning to entertain all visitors for the nights and breakfasts.

Everyone is also invited to meet with the Fellowship Council at the same place on Friday night, April 1, immediately after the dinner meeting of the Fifty-seventh Street Monthly Meeting. On Sunday, the 3rd, the three meetings in the Chicago area are counting on sharing their worship with delegates and others from out of town. Definite information, including program details, are available from the Mid-West Office of the Service Committee, Room 1103, at 53 West Jackson Boulevard, Chicago.

ROBERT W. BALDERSTON.

A Day in Modern Fiji

By William C. Allen

IT WAS a sunny, hot morning when the *S. S. Mariposa* entered the harbor of Suva and silently drifted up to the wharf. The harbor did not offer the charm, the captivating beauty of many South Sea islands. It was rather a quiet combination of sunlit waters and golden sky. We looked seaward and gazed upon the still, shimmering bay surrounded by low-lying hills and a flat landscape. Behind the wharf was a broad roadway, then a common, acres in extent for public use. Beyond the common was Suva, boasting a population of 13,000. The little city appeared a mass of foliage, here and there the corners of simply constructed buildings peeped out beneath the rich greenery that overshadowed them. Barring the tropical trees, the scene resembled the reposeful fascination of distant views of village life in Holland.

The wharf was crowded with white officials, Fijians and motor car Jehus. The dark-skinned, lightly clad natives claimed our attention as we leaned on the rail and watched the scene below. We were impressed with their hair. It was wildly fuzzy, and in amazing fashion stood out like great black bushes surmounting the heads of men and women.

When you enter the city you discover modest fish and fruit markets, and stores and curio shops wherewith to interest the transit visitor. Near the center of this minute capitol of Fiji—for the country is a Crown Colony—are the Post Office, the Museum, the Town Hall, and the Tourist Bureau with its extraordinary and beautiful informative literature which many a metropolis of the United States might imitate and envy. Were there picture post cards galore? There were. The world over, hard by arid desert or thundering surf, you cannot elude the sight of picture post cards.

The first thing to do was to present a letter of introduction from lovable George Budd, an influential minister of New Zealand, addressed to the pastor of the Presbyterian Church in Suva, Alexander Hardie. This open-hearted brother and his gracious wife gave us a restful time—no addresses, on conferences, just Christian hospitality and affection. During a drive around town we saw the fine hospital in the suburbs; how often have we noted those distributors of the healing bounties of God in many once so-called "pagan" lands! The East Indian cemetery is a ground of marvelous beauty. It is a mass of brilliant, flowering trees and bloom. The Crotons have leaves of almost every color. In the midst of this luxurious gardening the swarthy, often poverty-stricken but esthetic, Aryans lay their dead.

The afternoon found us at the Methodist Balantine Memorial School for Fiji

Girls. We have heard Christian melodies in many lands. Here we listened to an unfamiliar tongue. One hymn was immediately succeeded by a song composed and set to music by the children; I asked a member of the staff the subject. She laughed and replied: "It glorifies a national hero who has won great victories in boxing matches in New Zealand." The frouzy-haired Fijians and the blond European races are, under the skin, not very different after all.

Of the total population of 180,000 there are about 80,000 East Indians in the Islands. They were brought to the country years ago for economic reasons. The picturesque attire of the race adds to the scenic interest of Fiji. The women bedeck themselves with bright-hued garments, with gold and jewelry in their noses and ears. Glittering ornaments are frequently worn around their necks; handsome bracelets or rings adorn their wrists and ankles.

Many of us who have had to travel on the sea have felt we were on a small

SOME GLAD DAY

We know this earth shall dim and fade away;

Its sorrows flee to come again, no more:
That pilgrim souls shall greet unending day

When these frail barques furl sail on
heav'nly shore,

Some glad day.

What matter, then, though storms beset
our way?

Or threat'ning billows o'er our decks
may break?

Earth's dark, dank night shall yield to
cloudless day,

And "Seas of Glass" becalm the "Storm
King's" wake,

Some glad day.

Our ship's worn keel shall plough the
golden sand

Of those fair Isles from whence none
ever roam,

Whose peaceful palms and mansions
grand,

Fulfill the soul's long quest for "Home,
Sweet Home,"

Some glad day.

'Til then, Oh soul, hold fast thy charted
way;

Yield helm to "The Great Pilot of the
Sea,"

Whose mandate, boistrous "winds and
waves, obey"—

He'll guide thee safe and thou shalt
Glory see,

Some glad day.

FRED LEWIS RYON.

Green Cove Springs, Florida.

vessel if it were only 10,000 gross tonnage—The Queen Mary is 1018 feet long and has 80,773 gross tonnage. But the courageous Polynesians would commence a voyage to nowhere in particular without chart or compass. The stars did not mean anything to them; the stars could not tell them if unknown islands existed thousands of miles beyond the direction they pointed their tiny canoes. Were they guided by a sixth sense, the instinct of direction? Who knows? Was Fiji not thus discovered by those adventurous masters of the sea?

Modern Fiji is a very cosmopolitan little country. Small fragments of different races abound. What shall we say of the inhabitants today, aborigines of the vast Pacific area? We would suppose them to be a weak and languid folk with small capacity for intellectual or moral advancement. The contrary exists. We have, at different times, seen a little of this wonderful race in Hawaii, Rarotonga, Tahiti, Samoa, Fiji and somewhat of the Maoris of New Zealand. As we have observed them they now are a peaceable people, not a few devout Christians among them, capable, sincere. They often are of magnificent physique. If you want to learn the technique of the sweet, grand art of swimming, go to Fiji. If you want to see only one evidence of the grace of God as illustrated by Christian missionary effort, go to the palm-fringed shores where only one hundred years ago horrible cannibalistic orgies were practiced.

I have come across this story: Some fifty years after the conversion to Christianity of the natives of Fiji, a British nobleman, in conversation with an old chieftain, ridiculed the Bible. The chieftain, pointing to a heap of stones nearby exclaimed: "Do you see those stones? Once they were an oven. If you had come here fifty years ago we would have caught you, killed you, cut you up, roasted you and eaten you. Now you are safe!"

The fiery sun was setting, the hour to leave had arrived; the big whistle blew its final blast. The feminine passengers had purchased their picture post cards and pretty souvenir spoons. Our spoils consisted of a very gay spoon, a walking stick to add to a collection from many lands, a bow and arrows, and a sharp wooden dagger wherewith to reinforce a private armory of war clubs and other primitive weapons; also a fan of imposing size, with deftly woven center and a broad fringe most colorful.

The last man, with his travel treasures, clambered up the gangway; it was pulled up; the wharf and the figures on it faded from our view. Soon we were out on the unceasing swell of the mighty Pacific. The splendor of the glory of the beauty of the sea surrounded us; the ordinary routine of ship life was resumed.

Denver, Colorado.

TOTAHS FIND RAM ALLAH AN OASIS OF PEACE

Tell Of Conditions Observed in Troubled "Holy Land" on Arrival Home

We landed in Palestine after a fine crossing of the Atlantic which was better behaved in February than it was last August. Then came lovely Madeira, Morocco, and Gibraltar, bristling with guns, submarines, cruisers and all sorts of sea craft. Algiers looked quiet and peaceful. Naples revealed a new spirit: palatial docks, waiting rooms, offices and modern public buildings such as the new Post Office, and incidentally a school of submarines in the harbor. Greece looked shabby, but what mattered it when our thoughts were focused on Salamis where our boat anchored. There was nothing shabby, however, about the views in all directions from that hilltop crowned by the Parthenon. "The Glory that was Greece" was kept vivid in our minds as we enjoyed a short visit to that magnificent hill. After Athens we stopped at Rhodes, which completely captured our hearts. The streets looked as if they were scrubbed by hand. The climate, atmosphere, walls, gateways, cozy docks, flowers and the remains of the Knights of St. John—here is a place for vacation indeed. What a paradise for those who love to sketch and are deft with the brush! Finally the *Roma* brought us to the end of the much-discussed Mediterranean—Palestine at last.

We left America with heavy hearts, dreading the return to the poor and suffering little country called the "Holy Land." We are finding conditions as bad as we expected. The four hundred tourists on our ship were advised by the military authorities to go to Jerusalem by the newly-built road along the sea from Carmel to Tel Aviv. We debated in our minds which way to go to Ram Allah, but finally took the well known and more thrilling highway passing by Megiddo, Esdraelon, Dothan, ancient Samaria, Shechem, Jacob's Well and home.

At the fork of the roads leading to Nazareth and Megiddo was an armored car with quite a detachment of troops. The country is at its best now as green as it could be and decked with anemones, cyclamens and other flowers. The fellahin were working their fields, the shepherds were calling their herds, the birds were chirping in the bluest sky we've seen for seven months. Cars, donkeys, camels, goats, sheep, oranges and vegetables. Outside Jenin we were halted by a British Tommy. We looked good to him and he motioned to us to go on. A British force was combing and searching the low hills about Dothan with all the

machinery of war. All along the way to Ram Allah, machine guns, armored cars, soldier-laden lorries were in evidence.

Looking at the headlines of the local press is blood-curdling. A British air commander is killed at 3 p. m. on the highway, troops searching villages and doing what all troops do under such circumstances. An Arab was to be hanged at the Acre prison, so a relative rushed with pistol in hand, recklessly and desperately to kill the British officer who was to superintend the execution. This reminds one of the desperation of the Jewish Zealots when the might of Rome was crushing the Jewish revolt in 70 A.D. An Arab woman hid a revolver to save her son and was given a ten-year sentence. So goes the tragic tale. It maketh the heart sick.

After only a few days in Palestine it seems to us perfectly clear that the military are not solving the problem. The hanging of men who are over three score and ten, the searching and terrorizing of villages, the sentencing of women, the exiling of leaders and the herding of so-called mischievous men by the hundred in concentration camps, are not going to bring healing to this bleeding land. The military courts have sent men to the gallows for being found with arms, and yet the Arabs do not seem to be cowed or impressed. Life is not safe anywhere in Palestine. If you wear a hat you are likely to be taken for an Englishman or a Jew and therefore shot at. If you wear a fez, a Jew might shoot you. If you travel on an Arab bus, a Jewish Zealot may come along on a motorcycle and an automatic and riddle the bus with bullets. Two of our Ram Allah women were thus killed as they were on their way to Jaffa. Jewish traffic is practically non-existent on the main highway from Jerusalem to Galilee as it is not safe.

Ram Allah seems like an oasis. It is quiet and peaceful, and one could not be at all nervous if one stayed right here all the time. But, unfortunately, we cannot be so quarantined. We found the students in a rather good temper as regards all this chaos and tragedy. They are studying their lessons, playing off their football matches, singing school songs as loud as ever. Going with them on a picnic to the Dead Sea, we found their appetites quite normal. This is something to be grateful for indeed. In the 1936 revolt, they were beyond the control of school and police authorities. They now seem as meek as lambs. In our opinion peace and healing will not be restored until the idea of partition is given up, immigration restricted and some sort of political representation granted to the whole population. Packing the leaders off to exile in an Indian Ocean island has not quieted Palestine. They must be brought back and the demands of the

majority of Palestinians listened to and considered with fairness and justice.

Before closing this letter we wish to thank all our friends in America who were so kind and hospitable to us. We want to express our gratitude to those who found it a joy to contribute to our building fund. They will be interested to learn that they have made it possible for the new auditorium to be put up as soon as plans are completed.

A few days before our arrival, Palestine was covered with snow. We are rejoicing over the fact that our cisterns are full. That this is true of the Girls School big cistern is a special reason for double rejoicing.

KHALIL AND EVA TOTAH.

Ram Allah, February 20, 1938.

FELLOWSHIP GROUP AT STATE COLLEGE

Center Quarterly Meeting of Baltimore Yearly Meeting (General Conference) is to be held at State College, Pennsylvania, April 24. This Quarter comprises Grampan, Fishertown, Half Moon and Unionville. For some five years past, State College has taken the place of Unionville and entertained the Quarterly Meeting in April. The Group considers this a privilege and looks forward to the gathering. At this time we are expecting to have with us Bliss and La Verna Forbush of Baltimore, and Foster and Margretta Heacock of Fishertown, and hope for representatives from all the meetings. As usual, there will be a morning and afternoon session with dinner served at the meetinghouse at noon. A cordial invitation is extended to attend the Quarterly Meeting.

The Fellowship Group at State College held a second forum on the Economic Causes of War, when Dr. J. P. Selsam, Assistant Professor of History in the College spoke on the League of Nations. Dr. Selsam is well qualified to speak on this subject because, for seven years in Geneva, he was manager of the publications of The League. Wafers and cocoa were served in the pleasant social hour that followed the forum.

At the forum to be held on March 27, Errol D. Peckham and David W. Day have promised to be present, when the American Friends Service Committee is to be the topic. A "potluck" supper at 5:30 will precede the forum at 7 o'clock. On the following day, Monday, Dr. R. D. Anthony has arranged for Errol Peckham and David Day to speak to a group at the college.

The mother of C. E. Myers, Mrs. Bidelspacher, is now staying with the Myers family. She reached her ninety-first milestone on February 13 when several members of the meeting called on her, finding her apparently equal to any of them, and in excellent spirits.

DO WE QUESTION THAT RELIEF IS NEEDED?

Dan West Gives Vivid Picture of Conditions as He Observed Them in Spain

Dan West, of the Church of the Brethren, who has just returned from relief work in Spain, is now speaking in the Middle West. He has done relief work in Nationalist Territory and has made a thorough investigation of the work being carried on in Loyalist Territory under the auspices of the American Friends Service Committee. The following paragraphs are taken from his report on the conditions in Spain as he saw them.

"As we went into mountain villages, miners' villages, fishermen's villages, and orphanages, on the West Side, we saw the needy children—dirty hands, faces, legs, and clothes; skin diseases which medical care might clear up; chattering jaws and blue faces in November winds (we had overcoats); bare feet on a rainy December day; worn out alpargatos (like bedroom slippers with hempen soles) often the only covering for the feet; strips of sheeting instead of stockings over frosted feet; beds in unheated rooms and with only one blanket. And we had likely not seen the neediest places yet.

"In one village in Northern Burgos every family was on relief, including the mayor's. The high figure for money income in that place was about \$32 in our money per year. In some places the short potato crop is expected to run out in March.

"From all that we can learn, the province of Asturias is the neediest of the seven in the Nationalist territory; and there the mountain villages hardest to reach are likely the neediest spots.

"As Earl Smith and I sat in a Burgos restaurant talking with a secret service man, we told him of our work on both sides, mentioning that we understood that the children were suffering more on 'the other side.' 'Yes,' he replied, 'and just as soon as we clean things up in the North, there will be more suffering over there.' He was right!

"Catalonia (Loyalist) seems to be the neediest region in Spain. Thousands of refugees came over the border at Puigcerda, the nearest point of entrance to any Atlantic port. Domingo Ricart writes: 'Out of the crowded cars pour people—a mass of humanity: old women and young women, women with babies in their arms, children of all ages, a few tottering old men, wounded militiamen—all stand in this queue (for a card entitling them to a hot meal of potatoes or rice, and a place to sleep) sometimes for hours. Their clothes are ragged, they look worn out. The look cold. Finally

they get their meal. But there isn't enough milk for the babies.'

"Sr. Ricart reports that he saw an eight-day-old baby which had been born within a month after the mother had arrived in Catalonia. It was little more than a skeleton the mother could scarcely feed it. In a sanatorium for tubercular children there is milk for only four children. At the refuge at Valls all of the recently arrived Asturian children are anemic, and most of them have contagious skin troubles. On a Sunday in the Reus Refuge a piece of bread was a special treat. On Christmas Day in a children's colony their special treat was a piece of bread and a cup of milk. One young Basque soldier, out of the army because wounded, had been separated from his children for five months; and he did not recognize them, they were so thin and pale, ragged and dirty.

"In some places children are starving to death. Maybe a disease ends their miserable lives, but the lack of the right food is the basic cause. Alfred Jacob (working under the auspices of the Friends Service Council) reports that the principle need is milk, next codfish, then beans, chick peas, rice, sugar and flour. Quoting Sr. Ricart again: 'We must repeat and go on repeating: Milk, milk, plenty of milk, at least milk for the children! This is the unanimous appeal of all mothers and of all those responsible for the refugees: only give us milk!'

FLORIDA "YEARLY MEETING" IN WINTER SESSION

For the fourth consecutive time, Friends sojourning in Florida at this season of the year met in annual conclave at Lake Wales on February 24. Rain on the preceding day, and heavy clouds in the morning, made the effort to attend something of an adventure, but one hundred thirty-five Friends old and young, from near and far, reached the city park in due course, many having first attended a carillon concert at the near-by Bok Tower. The lake, with its friendly swans and other waterfowl; the grey-bearded live-oaks with their lively denizens, the birds and squirrels; and the ample table room, ticketed, "Reserved for the Society of Friends," furnished a perfect material setting; while the manager of the chamber of commerce of the city made us a welcoming speech and gave a cordial invitation to come again next year. He also informed us of the availability of a near-by Presbyterian Church for our use if desired, but a victorious sun won our allegiance to the wonted open-air observance.

Our gathering was international by reason of the attendance of various Canadian Friends and one, Mary Willis Watkins, of Fritchley, England; and as always, it was "All-Friend" by reason of the mingling in full harmony of mem-

bers of the various "branches." Meetings at St. Petersburg, Orlando and Highland Park have ranged from forty to sixty and above in attendance during the winter, with smaller groups elsewhere. Miami is rather out of range by reason of distance (above 200 miles), but goodly numbers were present from St. Petersburg (85 miles), and Orlando (58 miles), while Highland Park, only three miles distant, is "at home." The Philadelphia Yearly Meetings had the largest numbers in attendance, and doubtless the oldest—in years, not in spirit—person present, Elizabeth Richie, who maintained her custom of coming for this occasion from her winter home in Orlando. Canada, Genesee, New England, New York, Baltimore, North Carolina, Indiana, Ohio, Iowa, and perhaps other Yearly Meeting were also represented, coming from a dozen or more localities in the State, but not all maintaining a local meeting.

After the picnic lunch was disposed of, a local photographer took a picture of the group and we settled for a season of worship with an opening word from our committee chairman, Charles Zavitz of Canada, who told us that this was the largest of our four gatherings, each year having shown an increase. Following a time of silence, we were reminded of the great present need for our Friendly testimony on peace in a world of such turmoil, and were urged to faithfulness in this respect.

The need was next dwelt upon that Friends should be fully ready for their work, as was Isaiah after his lips had been touched by fire from the altar. In view of the deep and widespread concern that all churches should be united as one against a hostile world, evidenced by the ecumenical gatherings of last year, and our own "All-Friends" Conference, a new compulsion lies upon us as Friends to achieve the necessary adjustments among ourselves and with the Christian world at large such as will make our service most effective.

Expressed unity with this thought was followed by the appointment of a committee to convey to the President and others in authority some expression of our concern as to world peace and the expansion of our naval and military establishments.

Our efficient chairman and his secretary were continued for another year, each meeting having a local correspondent; so those of us who may find our way back to the "Sunshine State" another year may well anticipate the fifth of these interesting and enjoyable gatherings in an important orange center of the State, and closest of any of the Florida cities to the beautiful Bok Memorial Park with its world-famous carillon.

LINDLEY D. CLARK.

St. Petersburg, Florida.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

BEGIN WHERE WE ARE TO IMPROVE OUR WORSHIP MEETINGS

Editor, THE AMERICAN FRIEND:

It has been very interesting to read the reactions of Friends on the question of methods of worship in a Friends meeting. I write as a pastor and also as one who has enjoyed the privilege of worshipping with various types of meetings from coast to coast.

While points of view expressed on this page have varied, they also furnish one more evidence that we are definitely upon a new stage in our attitude toward the variations among Friends. There was a time when the prevailing attitude seemed to be one of fear or at best indifference to those of a different "branch."

We are now upon the basis of a definite attempt to understand. That is much more significant than the formal definition of a Friends meeting for worship. We probably cannot establish dogmatically what that is. What we can do, and indeed must do, is to study ways of improving the spiritual content of our worship and to spread a greater degree of spiritual democracy in them.

Among non-pastoral Friends I have found some decided uneasiness about the lack of vitality which they sense in some of their meetings. This concern is not with any idea of programming them. It is rather a desire to enrich them. Our attempt in the programmed meeting must be no less than that.

It is beside the point to try to describe the form of worship which must eventually be. The only end worthy of accomplishment is that at which a meeting arrives through the process of growth and which thereby rests squarely upon the participating members. That is a Quaker principle more important than the description of the form of worship. Friends who decry pastoral prerogatives should not demand that they be used in changing a programmed meeting into one on the silent basis.

While it would be a violation of Friendly procedure for a minister to take into his own hands the determining of the type of meeting, it is important that he stimulate deeper thought and wider participation in worship. What the result may be is the way of the Spirit and cannot be certainly defined.

It has often been said by pastoral Friends in defense of their "system" that the record of silent meetings in the Middle West has been one of gradual oblivion. This has been considered an object lesson in the need for paid leader-

ship and guidance. To be sure there are partial answers to that observation, but we cannot gainsay the historical facts.

I consider it a misfortune that such is our history, for we need meetings of varying types in order to help us find ourselves. Pastoral Friends will find real values in seeking fellowship with those meetings that exist in our areas.

But we of the "system" cannot grow snug over our record. I believe that present-day facts will show that non-pastoral Friends are holding their own numerically as well as we. But numbers are not so important as significance. That is our final test—are we meaning anything distinctive to our generation or are we still living on "the unearned capital of our forefathers?" What is the use of just another church competing with still other churches. (The distinction here must be something more than attitude on ordinances.) There could be cases in which oblivion is better than existence.

On the other hand, I believe that other Christian groups in many of our communities look upon Friends "churches" as having some uniqueness. Many times have I heard such comments from visitors at our meetings for worship. This fact may not be sufficiently recognized by non-pastoral Friends who visit only occasionally.

In any case, let us start *where we are* to find our way forward. Several variations will be found. Some may be able to have an occasional open meeting. Others may do better to cultivate the period of silence within the meeting, with yet others necessity may require a different response. In the meantime it would be quite academic to define the Friends meeting as one exclusive type.

ERROL T. ELLIOTT.

Indianapolis, Indiana.



SOME FURTHER THOUGHTS ON THE MEETING FOR WORSHIP

Editor, THE AMERICAN FRIEND:

Not at all in a spirit of controversy, but with the hope that discussion of the problem of worship periods in pastoral meetings may be carried forward, may I offer the following suggestions?

It would seem to me that we all should recognize that the needs and desires of each individual congregation should be met in determining the type of service to be followed, but I see in that nothing to prevent always holding before each meeting, and working toward, whatever form may seem to be ideal. And I believe

there is an increasing number of people in all fellowships who are coming to feel that a mere preaching service is not the highest ideal.

We may well recognize that the preaching service as it grew up among Friends was probably a definite improvement over the sterile silences that many older Friends report from earlier decades, or that may perhaps be found in places today. Does not the fact remain, however, that as Friends become more sensitive to the grave problems confronting the Christian Church today, and more alive to the need of drawing on all possible spiritual resources, it is found that nothing takes the place of active (even though silent) participation in a meeting for worship as distinct from a preaching service. Is it possible that if we consider carefully, we shall sometimes find that the customary morning meeting in a Friends church is, in fact, as void of genuine worship or communion as the old "silent" meeting sometimes used to be?

Again, while it must be kept continually in mind that periods of worship "on the basis of spiritual guidance" should be introduced only gradually, in meetings not trained to appreciate them, I submit that many, many, Friends are in position to testify that there is a richness of experience frequently attained when all attenders come with a sense of responsibility, for success of the meeting that is rarely found in an ordinary preaching service. Many will testify that a service in which responsibility for ministry is always on a single individual can seldom meet the widely varying spiritual needs of the worshipers as effectively as these needs are often met when there is a common awareness of spiritual need and a mutual effort to learn God's will for his people.

WARD W. SILVER.

Newberg, Oregon.



WHY CALL THEM PROGRAMMED AND UNPROGRAMMED?

Editor, THE AMERICAN FRIEND:

I read with interest the frequent and repeated discussions in THE AMERICAN FRIEND concerning programmed and unprogrammed meetings. Just why should any one name one type of meeting programmed and another type unprogrammed? For eleven years I have been a member of Salem, Oregon, Quarterly Meeting and in this time I remember but once when the speaker was known and announced beforehand, and then a visiting minister had expressed a "concern" for our Quarterly Meeting. The meetings meet under the leadership of the Holy Spirit and there is not usually a long-drawn-out silence. There have been times when the entire period of an hour and a half was taken up with Spirit-inspired prayers, testimonies, exhorta-

tions, songs, etc., without a sermon, and not directed nor urged by any one in the "gallery." Usually there is a Spirit-led sermon, so evidently anointed of the Lord that the hearts of the hearers are refreshed by it. A visiting minister is kindly invited to use his liberty, but that is as far as it goes. There is never a meeting held but that many different ones take part as the Spirit leads. This is in Oregon, the farthest west of the Western Friends.

The writer has been a pastor or missionary for over thirty years, and I believe I never took charge of a meeting with a program prepared, nor even in my mind. It is true there is a similarity of procedure followed in most of the meetings, as there is also in silent meetings, but the leadership of the Spirit is always sought and opportunity given for it to be followed by any one present, and that without fear or favor.

My father, Wm. Perry Haworth, was converted at Earlham Boarding School (now Earlham College) when a youth of seventeen. His first public confession of his faith in Christ was made near the close of a silent mid-week meeting. It was not the silence that converted him, but the Spirit of God. The dread silence made it almost impossible for him to obey the Spirit and confess Christ, and perhaps he would not have done so, if the Principal, I believe it was Barnabas C. Hobbs, feeling and perceiving the moving of the Spirit, had not kindly invited the students to follow its leading.

Call the different types of meeting silent and vocal, if you must; but in the name of Quaker honesty and justice, please do not name them programmed and unprogrammed. I am sure that in the meetings which are more vocal, the guidance of the Holy Spirit is sought, as I trust it is in those where silence prevails.

There are mistakes made, and dangers to be guarded against in meetings where a pastor takes his place at the head of a meeting as there are also when some other Friend is appointed to sit at the head and "time the meeting." The article, "Quakers at the Frontier," by Rufus M. Jones in *THE AMERICAN FRIEND* of February 17, vividly sets before us the "golden opportunities lost in silence." Why seek to revive and propagate that system which accompanied the decline of Quakerism? Christ charged the disciples: "As ye go, preach." Paul declares that it pleased God by the foolishness of preaching to save them that believe. I remember no such statement concerning the solemnity of silence. From my lifelong experience as a Quaker and from my reading of Quaker history, I am convinced that silent meetings are as much programmed as any others.

CHARLES C. HAWORTH.

Salem, Oregon.

A CONCERN IS REVIVED

Editor, *THE AMERICAN FRIEND*:

Reading the enthusiastic review of "Children of Light" in your issue of March 3, has revived a concern I have had both before and since the World Conference.

I think a series of equally interesting essays could be based on persons still living, and events and movements actually going on, as a sort of sequel to the World Conference, since now it cannot be a preface, as I had hoped—and the necessary facts would be more easily obtainable than two hundred years from now. "Flowers for the living," too.

For example, the experiences of some of the delegates to the Conference in becoming Friends, as related by them in private conversation, are thrilling; and equally so is the history of Friends in various countries, such as Scandinavia, Madagascar, Cuba, Syria, and many others. There are incidents which would make fascinating thumbnail sketches. Some of these lie buried in Mission Board and Friends Service Reports, in back numbers of Friends papers, or even in recent ones, but are scattered and inaccessible. Many will perish irrevocably when death closes lips.

I hope someone will get a concern comparable to that of Howard Brinton for delving into more recent history—or that of William Wade Hinshaw for rescuing from the pages of Friends records in this or other countries not only dates and family records, valuable as they are, but events, migrations, personalities, achievements, or maybe failures and defeats which are also recorded.

Chicago, Illinois.

MAY M. JONES.

THE MINISTRY OF DRESS

Editor, *THE AMERICAN FRIEND*:

"No man putteth a piece of new cloth unto an old garment." Now who among us wants to wear patched clothes? (Though some of us are secretly glad to find our togs mended up when they happen to need it.) Soon, all Nature, including the high school graduates, and some others, will be coming out in new suits, lovely apparel, proclaiming new life, fond hopes, high aspirations. Why this heightened feeling when one gets on the better attire?

The dauntless preacher wrote to the Corinthians, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" Going into Columbus one morning, fog was obscuring all the lower buildings. Directly the sun came out above the mist, illuminating the upper portion of the A. I. U. Building, transforming it into a thing of beauty. The temples in Paul's day were also beautiful, within and without.

A man, known for his uprightness of character and pleasing appearance, was

passing a mother and young son on the street. Presently the young chap said, "Mother, who is the man with the nice suit?" As the outward reveals the inner, so surely does the inner reflect the outer.

HARRY R. CLARK.

Wilmington, Ohio.

IT WOULD TAKE SOME EDITORIAL!

Editor, *THE AMERICAN FRIEND*:

In your editorial, "We Live Cautiously," of February 3, issue, you make this statement: "In theory, we are strong for the principle of good will and cooperation in our economic life, yet we shy away from a practical demonstration as offered by consumers co-operatives." This, alas, is true. There are only four of us Quakers, I think (and I know most of them) in Mattapoisett, New Bedford and North Dartmouth who are members of the Cooperative Society. Friends are lagging behind in the support of this very important movement. Can you not write a powerful editorial on the subject that will awaken Friends out of their long sleep?

HELEN M. HILLER.

Marion, Massachusetts.

TESTIMONY FROM MIDLAND

Editor, *THE AMERICAN FRIEND*:

I have been interested in the discussion about programmed meetings which perhaps are all right, occasionally, when special subjects are to be considered. As a rule, however, I much prefer the unprogrammed, led by the Spirit rather than by any human being, although a certain amount of leadership is necessary. Liberty is essential to growth in grace; and spiritual exercise, by vocal utterance, to development.

ESTHER GAUSE.

Midland, Ohio.

LITTLE STARS OF PEACE

(Continued from page 110)

Little Stars of Peace." The message was signed by thirty-five boys and girls, and is sent out by Sra. Ricarda M. de Escoffie, Calle 65 No. 545-A, Yucatan, Mexico, who invites your correspondence on behalf of peace projects for children:

"We children of Yucatan who belong to the society, 'Little Stars of Peace,' send to our brothers and sisters, the children on the other side of the River Bravo, our best wishes for a very happy year.

"Let us as brothers beg our Eternal Father to stop the war which is killing thousands of our brothers in Spain.

"Let us ask Him that on our Continent, America, there may be heard songs of love and of labor.

"Let us ask him that the happy day may soon come when we children of the whole world can join our songs in honor of Universal Peace."—(Translation from the Spanish.)

Project for Short History of Society of Friends

A brief survey of the histories of the Society of Friends shows that there is no brief modern history of the whole Society. The chief histories are as follows:

GENERAL HISTORIES

- Croese, Gerard, "General History of the Quakers." London, 1696. Originally published in Latin. Unsympathetic and often inaccurate.
- Sewell, Wm., "The History of the Rise, Increase and Progress of the Christian People Called Quakers." 2 vols. London, 1725. Originally in "Low Dutch," trans. into English by the author. Largely consists of biographical extracts or sketches of chief characters.
- Gough, Jno., "History of the People Called Quakers." 4 vols. Dublin, 1790. Largely extracts from journals, biographies and public documents.
- Janney, Samuel M., "History of the Religious Society of Friends from the Rise to the year 1828." 4 vols. Philadelphia, 1851. Written largely from the viewpoint of "Hicksite" Friends.

During the last quarter of a century the plan for an extensive and thorough history conceived by John Wilhelm Rowntree of England, and edited and completed by Rufus M. Jones in collaboration with William Charles Braithwaite, Isaac Sharpless and Amelia Gummere, has added immensely to the valuable material in Quaker history. With the two introductory volumes it includes: "Studies in Mystical Religion" (1909, 1923) by Rufus M. Jones; "Spiritual Reformers of the Sixteenth and Seventeenth Centuries" (1914) by Rufus M. Jones; "The Beginnings of Quakerism" (1912) and "The Second Period of Quakerism" (1919) by William Charles Braithwaite; "The Quakers in the American Colonies" (1911) by Rufus M. Jones, Isaac Sharpless and Amelia Gummere, and the concluding two volumes by the editor on "The Later Periods of Quakerism" (1921).

BRIEF HISTORIES

(Mostly of limited areas or periods)

- Beck, Wm., "The Friends: Who They Are and What They Have Done." London, 1893.
- Bowden, Jas., "The History of the Society of Friends in America." 2 vols. London, 1850-54. Largely composed of extracts from biographies and official documents. Brings the history down to 1820.
- Brayshaw, A. Neave, "The Quakers: Their Story and Message." London, 1921. (New Ed. 1937.)
- Cunningham, John, "The Quakers, from their origin until the present time: an international history." Edinburgh, 1868. By a non-Friend; quite critical of contemporary Quakerism.
- Emmott, Elizabeth B., "A Short History of Quakerism." 2 vols. London, 1928. A condensation of Braithwaite's volumes, "The Beginnings of Quakerism and The Second Period of Quakerism" and "The Quakers in the American Colonies," by Jones, Sharpless, and Gummere. Brings the history down to 1725.
- Harvey, T. Edmund, "The Rise of the Quakers." London, 1905. Carries the history to 1675. One of the "Eras of Non-Conformity" series.
- Hodgson, Wm., "Select Historical Memoirs of the Religious Society of Friends commonly called Quakers." Philadelphia, 1867 (2nd ed.) Covers the 17th and 18th centuries. Largely a compilation.
- "The Society of Friends in the Nineteenth Century." 2 vols. Philadelphia, 1875-1879. The author was a member of the "Wilburite" Friends. The work is concerned

largely with the "separations" in the Society.

Thomas, A. C. and R. H., "A History of Friends in America." Philadelphia, 1894. Revised and brought down to date in 1905 and again in 1919. Originally published in the "American Church History series." An impartial and scholarly work.

Turner, Fred Stors, "The Quakers." London 1889. By a sympathetic non-Friend.

These histories, especially the Jones-Braithwaite series, contain the basic material for a brief history of Friends, such as is contemplated, but they need supplementing in various directions. Certain phases of American Quakerism need to be treated more adequately. For this, much new material is at hand in the many biographies of the leaders of the Evangelical movement and in the published material gathered in connection with the centennials and other celebrations of American meetings and colleges and the All-Friends Conferences.

They need to be supplemented also with an account of the relief and reconstruction activities of Friends during and since the World War, and the expansion of Quakerism in the post-war period. This has been written up in Rufus M. Jones' "A Service of Love in War Time," and in Anna Ruth Fry's, "A Quaker Adventure," etc.

There are also fresh materials available in the studies in mystical religion by writers like Baron von Hügel and Evelyn Underhill; in recent studies of the English and continental sects which furnished the seed plot of Quakerism, such as those of Dr. Sippel and Rufus M. Jones, and in the recently published works of Edward Bellers. There are also a number of recent monographs on outstanding Quaker characters. The three hundredth anniversary of the birth of George Fox in 1924 gave rise to a number of studies of his work and character. There is also the history of the Dutch Quakers on which Professor William I. Hull is at work and the study of Quakerism in Russia in which William Hubben is engaged.

Lastly, there are to be recorded the recent movements in American Quakerism in the direction of unity and of the realignment of Quaker organizations and tendencies, such as the independent and united meetings; and the more extensive cooperation between the historical divisions; and finally the All-Friends Conferences of London 1920, Oskaloosa 1929, and Swarthmore 1937.

There is an unfilled place, therefore, for a comprehensive treatment in compact form of all branches, periods, activities, and developments of the Society. This would be useful not only for general readers but also for young

people's and adult classes, for college students, for persons who have recently joined Friends and those who have become interested in the Society through its postwar activities.

Elbert Russell of Duke University, proposes in collaboration with his son, Josiah C. Russell, Assistant Professor of History in the University of North Carolina, to produce such a history of Friends in a single volume of perhaps four hundred pages, treating each period, event or person according to its importance in the Quaker movement as a whole, and in proportion to the scale of the book. The work would include at the beginning a brief account of the historical roots of the Quaker movement, and would attempt to show the relation of each period of major development of Friends' history to contemporary social and religious history.

E. R.

FAMILY LIFE STRESSED AT OSKALOOSA

College Avenue Friends (Oskaloosa, Iowa) have been enjoying "Family Life," featured in a series of Thursday night suppers, followed by classes for the children and young people, with addresses for adults as follows: "Understanding My Child," Supt. R. J. Carroll, of the Oskaloosa Schools; "The Family a Social Unit," Secretary of State O'Brian; "Today's Parents," Dr. R. M. Shipman; "Making our Homes Attractive," Mrs. Walter Hutton, the last three of Des Moines; "Juvenile Delinquency," County Attorney H. J. Fleck; and "Religion in the Home," Dr. Chas. M. Edmondson of the local Central M. E. Church. Supplementing these addresses and discussions were weekly sermons by the pastor, Herbert Huffman, Jr. The community response to this series was most gratifying. Despite adverse weather conditions, the dining room capacity was taxed to the limit on more than one evening. Sponsors and the individuals served were mutually helped and inspired.

The World's Day of Prayer observance for Oskaloosa, was held in the Friends meetinghouse. Mrs. Parks, wife of the pastor of the A. M. E. Shorter Chapel, was pianist for the afternoon and sang a Negro spiritual. Harold S. Matthews of the Grinnell Peace Institute spoke informally on "Peace and Missions."

Jeanette Hadley, of the Friends Publication Board, read the Scripture lesson in the meeting for worship on March 5. Robert Meredith of Whittier, California was also present. Dr. B. F. Andrews of Evanston, Illinois, and Earl Kellogg of Des Moines, were helpfully in attendance at Monthly meeting, on March 3.

QUAKERDOM AT LARGE

Ida T. Parker, who for some years has been pastor of the Friends Meeting in Economy, Indiana, is now located at the Oesterlen Orphans Home at Springfield, Ohio, in the capacity of Religious Director and Hostess.

* * * *

We read in *University Life*, Friends University campus paper, that Herman Newman, formerly head of the Kansas Children's Home and Service League, was recently elected Executive Secretary of the Kansas Conference of Social Work, with headquarters at Topeka.

* * * *

Jesse A. Stanfield, who for several years has had a general pastoral relationship in Virginia Quarterly Meeting, has accepted the appointment of Executive Secretary of Baltimore Yearly Meeting to succeed W. Bruce Hadley, now pastor of First Friends Church in Richmond, Indiana. The Stanfield family will move from Ivor, Virginia, to Baltimore about September 1. In the meantime, taking advantage of a traveling fellowship awarded to Jesse Stanfield, he and his wife, Vesta Stanfield, will spend some months this Summer studying in England and visiting various Friends Centers in Europe.

* * * *

What proved to be one of the most successful features of the World Conference last September is to be incorporated in this year's session of London Yearly Meeting. The agenda committee has announced that for the first three days the proceedings of the Yearly Meeting will begin at 9:45 a. m., not in one large gathering, but in groups of from thirty to fifty, meeting for an hour's worship and fellowship in rooms allotted for this purpose. Friends are asked to maintain continuity of attendance in the particular group which they select, as was the case at Swarthmore and Haverford.

* * * *

As previously announced in these columns, Elbert Russell, head of the School of Religion at Duke University, has been chosen as one of the ten American churchmen to participate at Utrecht next May in setting up the World Council of Churches. The University has given him sufficient leave to enable him to spend the summer abroad; accordingly he plans to attend London Yearly Meeting, and after that to do some study on the projected history of the Society of Friends as outlined in this issue. Before returning home he expects to attend at Clarens, Switzerland, August 29 to September 1, a

meeting of the Continuation Committee of the Edinburgh Conference on Faith and Order.

* * * *

Warder Clyde Allee, Professor of Zoology in the University of Chicago, has just completed a series of six lectures at Northwestern University on the Norman Wait Harris Foundation, on the general subject, "Group Action Among Animals and Its Social Implications." On the basis of many years of research, he has become an acknowledged authority in this field, and his findings have significant bearing upon social relations in general and international ones in particular. In his concluding lecture, Dr. Allee pointed out that apologists for the war system as the basis of the international structure emphasize its inevitable outgrowth from the universal struggle for existence; they overlook, he says, the equally potent and far-reaching principle of automatic cooperation.

* * * *

Information comes through *Indian Truth*, the little paper published by the Indian Rights Association of Philadelphia, that Gertrude Simmons Bonnin died in Washington, D. C., on January 21. She is characterized as "a notable Sioux woman, a direct descendant of Sitting Bull." As a young woman, Gertrude Simmons, born on a Dakota reservation, came to Earlham College where she studied for two years and made a striking reputation for herself as an effective intercollegiate orator. She devoted most of her energies in mature life to Indian welfare. As a member of the General Federation of Women's Clubs, she was largely instrumental in having that organization appoint an Indian Welfare Committee. "She was an effective public speaker and an accomplished musician, with a personality that won many friends to the cause of Indian Rights."

* * * *

Edward Shillito, London correspondent of the *Christian Century*, tells in one of his recent letters how members of the Church of England, and Friends, in Darlington, have been celebrating the centennial of one hundred years of cooperation in Christian service in their city. One hundred years ago, Darlington Anglicans and Friends joined in organizing the Darlington Town Mission and Christian Visiting Society, thus beginning a fellowship in service which lasts to this day. In token of the anniversary, a copy of the Gospel of Luke was presented to every household in the city.

Commemoration exercises were presided over by Lord Daryngton, a member of the Pease family, prominent Friends who were so closely associated with the rise and development of the British Railway system. Darlington, it will be recalled, is virtually the old home of the modern railroad.

* * * *

Sir John Harris, the popular English Friend who contributed so much to the World Conference of Friends last September, made the editorial columns in the *Christian Century* for March 2. Characterizing him as "one of England's greatest living authorities on Africa," the editorial writer told of a long article from his pen which recently appeared in the *Christian World* of London, in which Sir John analyzed the policy which the government of the Union of South Africa is apparently developing in its treatment of the native races there. Nowhere, perhaps, is racial discrimination so pronounced as in South Africa. It now seems evident, according to our Friend, judging by the report of a government commission on the subject, that the government is getting ready to insist that such discrimination must actually be taught in Christian mission schools attended solely by native children! This, obviously, would be such a travesty on Christianity as to make it worse than meaningless.

* * * *

Friends University at Wichita, Kansas, was host recently to the meeting of the Kansas Collegiate Peace Institute, attended by ninety delegates representing eleven colleges. One of the speakers to address the Institute was Harold Chance, who directed the Young People's Division of the Emergency Peace Campaign, and who is now head of the Youth Peace Section of the Friends Service Committee. He spoke on recent developments in American foreign policy. Concerns of political, economic, social and individual problems impinging upon peace were considered by four commissions respectively. An impressive feature of the conference was the presentation by the Friends University Dramatic Department of the play, "The Terrible Meek," by Charles Rann Kennedy. Following the forum discussion on Sunday morning, the delegates went in a body to the University Friends Church to hear Harold Chance, who gave the message at the meeting for worship. Strong resolutions were adopted by the Institute expressing unalterable opposition to any participation in war, and pointing to certain definite policies that would tend

to curb the war spirit and lay a sound basis for more pacific international relations.

* * * *

Peter Guldbrandsen writes the *Friends Intelligencer* from San Francisco that H. W. Fry, a grandson of Elizabeth Fry, is living in the Bay City, "a sweet old gentleman who celebrated his ninetieth birthday on February 12." His father was Elizabeth's youngest son, born in 1822. We quote: "Though Mr. Fry and his wife are not Friends, he has often attended the Berkeley Friends Meeting. Mrs. Fry is an American, who was a close friend in her youth of General Grant's favorite sister, and she worshiped with President Lincoln at his church in Washington. H. W. Fry has had a lasting influence on one of the great movements of recent years, the Salvation Army. An intimate friend of General William Booth and of his whole family, Mr. Fry was a trusted worker often sent on missions to many countries. It was owing to his influence that the Salvation Army discarded outward sacraments. Thus the Quaker heritage of Elizabeth Fry has left its mark on one of the most far-reaching religious movements of the nineteenth and twentieth centuries."

NEWS OF OUR MEETINGS

An all-day conference on Christian Education was held by Westfield Quarterly Meeting at Westfield, Indiana, on February 24. "Kingdom Building" was the conference theme, with Edmund T. Albertson of Indianapolis giving an address on "Kingdom Building in the Church and Community," and Milton H. Hadley of Chicago, one on "Kingdom Building in the Home." A discussion on the "New Standard" was led by Marcus E. Kendall of Carmel. The children's leader was Genevieve Pray. Mary Baldwin had charge of a display of religious books and literature. The Young People's session in the evening closed the conference which was well attended and instructive throughout. A fellowship dinner was enjoyed at noon.

* * * *

Orval H. Cox has returned to his pastoral duties at Westfield, Indiana, following a two week's Ministers Short Course which he took at Taylor University. . . . Westfield Friends recently enjoyed a musical treat presented by the Marion College Choir which gave a program of sacred music. Well known Gospel hymns, Negro spirituals and the standard anthems were sung.

* * * *

On Sunday evening, March 6, Richmond Friends and others enjoyed a fellowship tea meeting at First Friends Church held under the auspices of the Social Service committees of the local meetings. The

How Much Will You Take?

When a man dies, it is customary to ask, "How much did he leave?" If he left much, he is popularly considered to have been successful.

"How much did he leave?" "All that he had," some one replied; and truly, so far as material things go. The discerning question would be: "How much did he take with him?" How much in spiritual securities, in stocks and bonds of the spirit? That depends upon the investments he had made in the deeper values of Christian living.

What spiritual investments are we making? The figures opposite give some indication. How much shall we take with us? In proportion to what we give.

Now is the time to invest

Treasurers of Yearly and local Meetings please note: *Our Treasurer's books will be closed on March 31.* No days of grace. This is to enable the Auditor to make his report to the Board meetings in April.

speaker of the evening was a Chicago Friend, Wilfred S. Reynolds, who is head of the Council of Social Agencies of the Chicago metropolitan area. Speaking on the subject, "What Contribution can Friends Make to Social Welfare Work," he first outlined broadly the background and purpose of modern social service activities. In the way of definite service he encouraged his hearers to become thoroughly informed of local situations and to take hold of some big problem at the little end, by seeking some specific project for attention and action. As one such project, he commended cooperation with school authorities in giving assistance to needy children. Since Friends represent a small group, Wilfred Reynolds maintained that while we cannot do much in an organizational way, there is much that can be done individually on the basis of Friendly concern, both as interested citizens and as vocational workers in the social field.

* * * *

The meeting at Argonia, Kansas, is enjoying the improvements in the meeting-

house basement. The kitchen is being completely remodeled with built-in cupboards and the whole basement redecorated. The women's organization of "Willing Workers" which has been very active this year has made the improvements possible. It has also added needed items for the worship room, study and parsonage. . . . Alden Knight, of Argonia Meeting, who had been recovering from a serious operation, has had to return to the hospital for observation and care.

* * * *

Church Night was observed by the Fountain City, Indiana, Meeting on February 26 when the members enjoyed an evening meal together. As a part of the evening program, Mary Alice Clark, daughter of the Superintendent of the high school, read a paper on "Church Work as a Hobby" which was well calculated to arouse interest among the young people. The importance of committee work was forcibly brought before Friends in an address by Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting . . . In the absence of

Eleventh Hour Figures

REPORT OF UNITED BENEVOLENCES

(April 1, 1937 to February 28, 1938)

Received from Yearly Meetings:

Baltimore	\$ 2,585.10
California	105.12
Canada	350.00
Indiana	9,406.32
Iowa	5,338.12
Kansas	567.54
Nebraska	400.59
New England	2,388.28
New York	3,289.54
North Carolina	2,557.56
Western	5,790.11
Wilmington	1,462.55
Oregon	111.16
Received from other sources	2,076.61

Total Receipts \$ 36,428.60

Distributed to:

American Friends Board of Missions	\$ 30,335.05
Peace Association of Friends in America	254.26
Board on Christian Education	888.35
Board on Prohibition and Public Morals	128.12
Board of Education	62.78
Fund for Aged Ministers and Missionaries	1,672.76
Cooperative Fund	2,154.71
Emergency Fund	931.20
Bank Service Charge	1.37

Total Disbursements \$ 36,428.60

Estimate Budget for year 1937-38 \$ 65,000.00

Receipts to date 36,428.60

Balance to be raised by March 31, 1938 28,571.40

the pastor, Russell Burkett, on two recent Sundays, inspiring messages at the morning meeting for worship were brought by Walter C. Woodward, Editor of THE AMERICAN FRIEND, and by George Scherer of the Faculty of Earlham College. While we always enjoy our own pastor, we appreciate messages of visiting Friends . . . Mary Minnick of the Morton High School in Richmond spoke, first at Junior Church and then at the regular meeting for worship on the first Sunday in February, telling of the Holy Land as she had seen it, and of her work in the Friends Mission at Ram Allah . . . Fountain City Friends are anticipating the preaching mission which is to be conducted April 3 to 10 by Harold Cooper of Marion, Indiana, world traveler and former missionary.

* * * *

The World's Day of Prayer was observed at the Blue River Meeting near Salem, Indiana, on the afternoon of March 4. The service was sponsored by the Women's Bible Class. Several members of neighboring churches joined in

the service. The program prepared for universal use was given with additions of musical numbers and readings, and was very impressive . . . Mildred Rinear of Elizabethtown, Indiana, has been secured as part-time pastor by Blue River Meeting, preaching every two weeks. Local talent will be used between her appointments . . . Recently a Peace Program was presented, with Noble C. Trueblood as the speaker . . . Two missionary programs are in prospect, one to be given by the Mira Bond Mission Circle, and one by the Women's Bible Class.

REPORTS OF QUARTERLY MEETING SESSIONS

The forty-third session of Penn Quarterly Meeting was held at Denver, Colorado, February 12, with a good representation from the Monthly Meetings comprising the Quarter—Denver, Boulder, Deer Trail and Palmer Lake. We were pleased to have with us Aaron McKinney, our Nebraska Yearly Meeting Superin-

tendent, who brought an inspiring message Saturday morning. In attendance, also, was Lester Figgen, a minister of Denver Quarterly Meeting, whose remarks were very helpful. The next session will be held at Deer Trail, Colorado, May 14.

At Winchester, Indiana, Quarterly Meeting held February 19, the meeting of Ministry and Oversight discussed the duties of elders and overseers. In the Young Friends session, several young people presented the subject, "Christianity and the Home." An interesting feature was the wedding ceremony, repeated by Lee and Catherine Hollowell of Bear Creek, as Friends used to do when they married themselves.

In the business session, Bear Creek was granted permission to establish a separate monthly meeting. Adam Flatter was named General Superintendent and Aaron Napier, Evangelistic Superintendent of the Quarterly Meeting. William J. Sayers, of Richmond, represented Friends Publications. Wilbur Benson of Traverse City, Michigan, spoke briefly. Evangelism was the topic for the service of worship, when Oscar Trader of Pennville brought a fine message, followed by William J. Sayers, Milo S. Hinckle, Executive Secretary of Indiana Yearly Meeting, Charles E. Hiatt, Frank Chant and others. The Ladies Aid served an excellent noon dinner. Jeanette Hadley of Richmond, Editor of our Bible School Publications, conducted a forum on Christian Education during the afternoon session.

Walnut Ridge Quarterly Meeting was held at Carthage, Indiana, on February 12, and was well represented by the six meetings. Assembled Friends listened with great interest to our Executive Secretary, Milo S. Hinckle, who also addressed the Young People's Quarterly Meeting held on Sunday afternoon. His talk to the ministers, committee chairmen and department superintendents, was in the nature of a forum; the theme of the other sessions was "Peace."

Carthage Friends are deeply appreciative of the efficient service being rendered by Murray S. Kenworthy, as pastor, and by his wife, Violet Kenworthy. They have made many friends among our citizens as well as Meeting members. Soon after their arrival in November, the Kenworthys received the members two afternoons, invited alphabetically, entertained the Young Quakers one evening, and the Junior Choral Club enjoyed an evening in their home. While anyone may call at any time, the Kenworthys are at home each Friday afternoon. The sick and shut-ins have been visited. The morning worship services and the Sabbath School are increasing in numbers and the mid-week meetings are well attended.

Gurney Binford preached Sunday, February 20, at Walnut Ridge, where many of his boyhood days were spent. He visited with relatives in the afternoon, and with his wife, Elizabeth Binford, had charge of the Christian Endeavor Meeting in the Friends Church in Dublin in the evening.

Oskaloosa Quarterly Meeting was held at Oskaloosa, Iowa, February 5. Richard R. Newby, Yearly Meeting Superintendent, was present and brought encouraging reports and helpful suggestions from other meetings in Iowa. He presented a challenge to the church to meet the needs of the hour in Christian living. Bessie Franc Brown, from Lynn Grove Quarterly Meeting and former missionary to China, was introduced and spoke earnestly of the redeeming power of the Gospel of Christ. Lawrence Sams, pastor at New Sharon, spoke helpfully on "Be Ye Steadfast." Reports from the Monthly Meetings show interesting programs of activity resulting in spiritual growth and additions to the church membership. Some meetings have held special evangelistic meetings this Winter, others have organized mission study groups and religious education classes.

College Avenue Meeting in Oskaloosa is sponsoring a series of "Church Family Nights" and has organized the Adult Sunday School classes for calling on all members and prospective members of the church. Several new members have been received into the meeting in recent months. Preparations are being made for the Preaching Mission to be conducted by Willard O. Trueblood, March 10 to 20.

New Sharon Meeting has held a series of meetings for public school children of all grades every Thursday afternoon for several weeks. The average attendance has been over one hundred, and many of these have become Christians. The Quarterly Meeting authorized the organization of a Junior Quarterly Meeting at the next regular Quarterly Meeting, May 7, at Albia, Iowa.

Interest in Missions has been stimulated throughout the Quarterly Meeting by the visit and illustrated lectures of Cuthbert Wigham from London, England, and Charles Vincent from the Friends Mission in Jamaica. The Quarterly Meeting Woman's Missionary Union presented a program on the American Indian at the afternoon session. Ida Roquet gave a short account of her work among the Indians in Oklahoma and of the present Friends work and missionaries there. Florence N. Hanson gave a short sketch of the government and church schools at present, and of the recent legislation for improving conditions among the American Indians, especially that pertaining to self-government, owning property and

for protecting the "Arts and Crafts" industry of the Navajo tribe.

A short Memorial Service was held for the members of the Quarterly Meeting who have passed on to their Heavenly Home. Words of especial appreciation were expressed for the helpful Christian services over a long period of years of Edwin Loft, his wife Mary Elizabeth Taylor Loft, Lucy Rodgers, and Thomas Conover. The Sabbath morning sermon was given by Richard Newby who brought an inspiring message from Hebrews 11:24-28—"Moses, when he was grown up."

Bear Creek Quarterly Meeting met at Earlham, Iowa, on February 12, with a large attendance. Six of the seven pastors of the Quarter were present; also Richard R. Newby, Yearly Meeting Superintendent, and President Edwin McGrew and wife Frances McGrew of William Penn College. Earlham was Dr. McGrew's first pastorate and the announcement of him as the visiting speaker at the eleven o'clock services on Saturday and Sunday mornings brought out a good attendance not only of Friends but of many from the other churches of Earlham. The need and privilege of prayer seemed to be the theme of the Quarterly Meeting. Cassa Commons spoke to the Meeting on Ministry and Oversight on this subject, and, unknown to either, Edwin McGrew spoke on the same subject at the eleven o'clock service on Saturday. On Sunday he spoke on "The Man of the Hour."

The Temperance and Young People's Chairmen had the Sabbath afternoon service in charge, in which young Friends from the different meetings had a part on the program. Dr. M. E. Baughman, a minister and physician from Des Moines, brought a remarkable temperance sermon at the service.

A newly organized Junior Quarterly Meeting was one of the special features of the Quarterly Meeting. The Superintendent of Young People's Work is planning a conference for the last week of April with Carl D. Byrd, pastor at Marshalltown, and Dr. Russell of William Penn College, as the leaders. This will be held at Bear Creek. The Quarterly Meeting sent a message to the President, commending him for his expressed desire for world peace, but expressing

opposition to the super navy and the Hill-Sheppard bill.

Whitewater, Indiana Quarterly Meeting rides the circuit, so to speak! Its sessions are held in turn at two of the Richmond Meetings and at four or five Meetings outside of Richmond. The March session was held at the West Richmond Meeting on March 5, with a large and representative attendance. New faces welcomed were those of Arthur W. and Lillian Hammond, the new workers at West Elkton, Ohio.

A stirring message on discipleship was given by Fred E. Smith, pastor at West Milton, Ohio, who emphasized the necessity of plumbing the depths of experience before attaining the heights of spiritual achievement. His words were supplemented by Perry Bantz of Wilmington Yearly Meeting.

It is a custom of the program committee to arrange for the discussion of some special topic following the time given more definitely to worship. On this occasion W. Bruce Hadley, pastor of First Friends Church of Richmond, gave an informing and illuminating talk on the theory and practice of the Friends business meeting. It is hoped that his presentation may be published.

Rather an unusual session of New Garden Quarterly Meeting was held at Fountain City, Indiana, February 26. Oscar Trader, who was holding a series of meetings not far distant at Williamsburg, gave a Gospel message and was acceptably followed by William J. Sayers, Clerk of Indiana Yearly Meeting. At the business session, the latter also presented the interests of Friends publications in general and THE AMERICAN in particular. Levi Cox, now past eighty-two years of age and former member of the Quarterly Meeting, gave an extended message at the close of the session.

FRIENDSVILLE KNOWS NO RECESSION

There has been no "recession" in the Friendsville, Tennessee, Meeting. After a faithful ministry of four years, William F. Pribbenow resigned last Fall to return to his home in Oklahoma. The following three months the meeting held regular services without a minister. During this time it was able to secure J. Norman Osborne, who, the past seven years, was pastor of the Oak Hill Meeting in Greensboro, North Carolina. He, his wife and two small sons, arrived early in December, their first service being December 12.

Enthusiastically assuming their new duties, Norman and Alice Osborne immediately found a place in the religious and social life of the community. Their

IF YOU PLEASE

Our office supply of papers for the issue of February 17 has been exhausted. As there continues to be some demand for copies of that date, we shall appreciate it if readers who have no further use for their copies will mail them to us; and thank you.

THE AMERICAN FRIEND

acceptable ministry is already evidenced by renewed interest in meeting activities and increased attendance at all services.

The Meeting recently sold the old parsonage and has bought a larger, modern house, with ample grounds, adjoining the meetinghouse. The interior of the new parsonage has been redecorated by the young people.

For some years, the Finance Committee has been operating on a budget system, making an annual canvass of the membership, and all obligations have been met promptly. "Money-raising schemes" are not practiced.

On February 22, the meeting was glad to welcome Merle Davis, who gave a lecture and showed pictures of Africa and Palestine to an appreciative audience.

DR. OLIVER N. HUFF—AN APPRECIATION

Fountain City, Indiana, Meeting continues to miss sorely Dr. Oliver N. Huff who passed from us on April 23 of last year. We miss his sound counsel at the meetings of the Pastoral Committee, of which he was for many years the chairman. In many and varied relationships in meeting and community, he radiated a warm Christian spirit that was strengthening to all. He ministered to the spirits of all as he did to the bodies of his patients.

His splendid bass voice in the choir has been stilled, but is not forgotten. Though eighty-five years of age at the time of his death, he was on the program for a solo.

We miss his historical articles which appeared from time to time in the press. We have in mind particularly the series of eight articles giving the history of the Quaker Settlement at Newport, now Fountain City. On the occasion of its centennial celebration, he wrote a history of the local meeting.

We are well aware that Dr. Huff is missed in far wider circles than those of our own community. Yearly Meeting leaders recall with appreciation his long years of service on important committees, and especially on the Permanent Board.

He died in the house his grandfather built, in which he himself was raised, and which was his lifelong home except for the ten years spent as a physician in Chicago. Like his parents, he was a man of strong principles. The Huffs assisted their neighbor, Levi Coffin, President of the famous Underground Railroad, in caring for fleeing slaves and speeding them on their way to freedom. Dr. Huff's mother was a crusader and a leader in many righteous causes.

As the months have passed, we realize that our friend left a place which no one has been able to fill.

A. W. H.

WALTER S. MEADER

Walter S. Meader, whose sudden death occurred February third, 1938, was born in Rochester, New Hampshire, March 11, 1857. He attended Friends School, now Moses Brown School, in Providence, R. I., and graduated from Brown University in the class of 1880. Soon after his graduation, he accepted a position at the Moses Brown School as teacher of mathematics and astronomy and also had charge of discipline in the boys department. In 1890, while still a teacher, he married Lucy Hawkes who was also a teacher at Moses Brown School. His wife survives him; also two sons, Stephen Meader of Moorestown, New Jersey, and Sidney Meader of New York City, and two daughters, Helen Meader, a teacher in Friends School at Moorestown, and Mrs. George Niles of Southington, Connecticut.

In 1904 he gave up his position at the School and located in Rochester, N. H., where for several years he was engaged in the lumber business.

He was for some time a most acceptable and efficient Clerk of the Yearly Meeting of Friends for New England. A man of excellent judgment and remarkable poise, his friendly counsel will be greatly missed in this Yearly Meeting.

A birthright member of the Society of Friends, he was an earnest Christian and a thorough Bible student. He taught a Bible class of men for several years. He was much interested in the Friends Huntington Home at Amesbury, Mass., and for a long time had the oversight of the S. N. P. Dixon Trust, the income of which is now coming to the Huntington Home.

After retiring from business he and his family went to reside on a farm at Dover, New Hampshire. Here the green fields and beautiful pine woods were a source of great enjoyment to one who was an ardent lover of nature and whose soul delighted in holding quiet communion with the Creator.

CALIFORNIA QUAKER CITY ESCAPES FLOODS

Our Whittier, California, correspondent, Emma F. Coffin, writes that amid the recent disastrous floods in Southern California, Whittier was apparently the only town within the three large counties, Los Angeles, San Bernadino and Orange, that escaped loss of lives and homes. Instead, the Quaker City housed and fed in public buildings for two days and nights, when the floods were at their peak, about one thousand refugees. The Whittier Red Cross, of which Oscar Marshburn, of the Friends Church, is President, and several other organizations have been working incessantly to care for and help rebuild surrounding towns.

Walter Meader had a trained and well stored mind and whenever he spoke in a business meeting or meeting for worship, there was a quality of sincerity and earnestness that was impressive. We shall miss the encouraging words and helpful influence of Walter Meader, but we are comforted by the belief that the mutual love of souls is eternal, like God and his love.

"Death makes no breach

In love and sympathy, in hope and trust;

No outward sign or sound our ears can reach,

But there's an inward spiritual speech,

That greets us still, though mortal tongues be dust."

DEATHS

ALMOND—At the home of his daughter, Laura Worrell, in Clayton, Indiana, January 21, 1938, J. Hadley Almond, the son of Pleasant and Minervia Almond, aged seventy-two years. Born in Plainfield, Indiana, a member of Plainfield Meeting, he is survived by two sons, Earl and Elza, and the one daughter. Funeral services were in charge of R. Furnas Trueblood.

ELLIS—At Newberg, Oregon, March 2, 1938, Zimri Stewart Ellis, in his ninetieth year. He was born at Raytown, Tennessee, the son of Solomon and Asenath Ellis. In his youth he attended Friendsville Academy, later removing to Iowa with his parents. He was married in 1870 to Lydia C. Hockett, who preceded him in 1922. To this union ten children were born, of whom seven are living. After a long residence in Kansas, the family removed to Newberg in 1909. In 1932 he was married to Dorothy Pennall, who survives him. Converted when a lad in his teens, Zimri Ellis gave a long life of faithful service to his Master. His devotion and sound judgment were evinced by the several positions of responsibility in the church intrusted to him by Friends. At the time of his death he was an Elder in the Newberg Meeting. Funeral services were conducted by the pastor, Carl F. Miller, President Levi T. Pennington assisting.

HADLEY—At the home of her daughter, Lillian Hayden, in Plainfield, Indiana, January 21, 1938, Sarah J. Hadley, aged seventy-four years. The widow of Lincoln Hadley, she was born in Lexington, Kentucky, coming to the Plainfield community when a small child. She was a member of Plainfield Meeting. R. Furnas Trueblood conducted the funeral services.

ROGERS—At New Sharon, Iowa, on January 28, 1938, Lucy Cobbs Rogers, in her ninety-seventh year. Born at Damascus, Ohio, a birthright Friend, she was united in marriage in 1863 to Daniel T. Rogers, shortly after which they removed to the vicinity of New Sharon where they spent the remainder of their lives. Daniel and Lucy Rogers were among the early members of the meeting at New Sharon, and throughout their lives were ardent supporters of its work. Seven children were born to them, of whom four survive. Daniel Rogers died in 1926. Sarah Sams and Florence Baker conducted the funeral services.

VOTAW—At his home near Fremont,

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Iowa, on January 13, 1938, Moses Votaw, aged ninety years, lacking three days. While somewhat isolated from Friends meetings, he wished always to be known as a Friend. He is survived by one daughter, Grace and two sons, Warren and

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Parties desiring to locate in the South may address Geo. L. Darrow for full particulars about soil, climate, schools, oil activity etc., at Friendswood, Texas, (a Friends colony) near Houston.

WHERE TO STAY IN PARIS

Mme. Melon-Holland and daughter Germaine (Friend), 78 rue d'Assas, Paris, 6e (opposite Luxembourg) receive paying guests. Very moderate prices.

Fred, and their families. Funeral services were conducted at the Methodist Church at Fremont by Edwin McGrew.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Mid-West Friends Office, Room 1103, 53 W. Jackson Boulevard. Alfred H. Cope, Executive Secretary, Phone Wabash 8017.

Chicago Monthly Meeting, 66th Place and Blackstone Avenue, (6620 south, 1500 east). Half block south of Marquette Road. 67th Street surface and half block north. Bible school at ten, meeting at eleven. Milton H. Hadley, minister, 6020 Ingleside Avenue, Phone Fairfax 6641.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Charles F. Thomas, minister, 2021 Colfax, Evanston, Ill. Phone University 5911.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue. Phone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, Pastor, 341 Stetson St.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a. m., Church School, 9:45 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 4150 Vallejo St., Phone Gallup 8138W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9:30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week

meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-781. Arthur Santmier, Minister, 713 Polk St., Phone 3-9384.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a. m., worship 11 a. m., C. E. 6:30 p. m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MIAMI, FLORIDA

Meeting for worship, First-day at 11 o'clock, in Dade County Security Building (15th floor). N. E. First Avenue, near First Street. Sara Parry Thomas, Clerk, 1220 S. W. Twenty-third Court, Miami, Florida. Visitors welcome.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 11:45 a. m. Meeting for Worship at 10:30 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Clerk, Ministry and Oversight, Herbert R. York, Educational Dept. Y. M. C. A.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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